

Light Shines in the Darkness
This issue of the RECORD contains the annual Bible Sunday "brochure." See page 132

THE BLIND

SOCIETY RECORD

Vol. 86, No. 8

TIME EMERGENCY PROJECTS

130,000 Spanish Bibles Formerly Printed in London

16 Porque de tal manera amó Dios al mundo, que ha dado a su Hijo unigénito, para que todo aquel que en él cree, no se pierda, mas tenga vida eterna.

terrenas habla : el que viene del cielo, s todos es.

32 Y lo que vió y oyó, esto testifico a todos, para que todos crean, para que nadie recibe su testimonio.

10,000 Russian Testaments; 150,000 Gospels

Исус.

И когда Он был в Иерусалиме, близкие Пасхи, то многие, видя, которые Он творил, уверовали в Него.

не погнѣ, но имѣл жизнь вечную.

16. Ибо так возлюбил Бог мир, что отдал Сына Своего единородного, дабы всякий, верующий в Него, не погнѣ, но имѣл жизнь вечную.

Reprinting the Slovak Bible in Prague

16 Lebo tak *miloval Bôh svet, že svojho jednorodeného Syna dal, aby každý, kto ťverí v neho, nezahynul, ale mal večný život.

dost sa splnila.

30 On musí rást a ja sa *menš

31 Ten, ktorý prichádza s *

50,000 Gospels of St. John for Greek War Prisoners

ώνιον. 16 διότι τόνον ἡγάπησεν ὁ Θεός τόν ὁσμον, ὥστε ἔδωκε τόν Υἱόν αὐτοῦ τόν ὁγενῆ, δια να μη ἀπολεσθῇ πᾶς ὁ πιστεύων αὐτόν, ἀλλά να ἔχη ζωὴν αἰώνιον. 17 ἐπειδὴ

10,000 Bibles for Churches of Southern France

élévé, 15 afin que quiconque croit en lui ait la vie éternelle. 16 Car Dieu a tellement aimé le monde, qu'il a donné son Fils unique, afin que quiconque croit en lui ne périsse point, mais qu'il ait la vie éternelle.

600 Pulpit Bibles for Army Chapels

ut Jesus did not commit himself to them, because he knew all men, and needed not that any should perish of man; for he knew what was in

16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

\$9,200 Worth of Printing Materials for Netherlands Indies

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16 ¶ For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

gahoekoeman alam-
jeunna disalametkeu
baha-saha noe pertja
noe henteu pertja,
abab henteu pertja,

TRANSLATION

I Read the Bible Society Record

THE officers of the American Bible Society have asked the Board of Managers for the privilege this year of including the annual Bible Sunday brochure in the current issue of the *Bible Society Record*. This will be found on pages 132 to 136. This issue thus becomes an item in the annual packet of Universal Bible Sunday material, and at the same time acts as an introductory sample of this unique missionary magazine.

In the *Record*, the American Bible Society endeavors to keep Christian America posted on the triumphant rôle which the Bible still plays in the world's life. We feel that many more ministers should have the facts and the inspiration which the *Record* brings ten times each year. We also feel that many pastors will desire to have their Bible School workers and other lay leaders join the growing company of regular readers of the *Bible Society Record*.

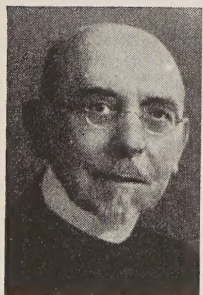
ERIC M. NORTH, FREDERICK W. CROPP, *General Secretaries*



One of the most significant and vital programs of the Protestant Church is the program of the American Bible Society. It has no counterpart. It stands alone, is unique. Here is a dynamic, spiritual unity of all evangelical churches.

There is one medium, and only one, through which the Protestant clergy may be kept constantly in touch with the ministry of the American Bible Society throughout the world. For reference purposes alone, the *Bible Society Record* is indispensable, and there are added inspirational values that make this journal a "must" publication of every pastor's study.

DANIEL A. POLING,
*Pastor, Temple Baptist
Church, Philadelphia, Pa.*



F. H. KNUBEL,
President, United Lutheran Church

The Bible itself grows increasingly dear to our hearts. In our love for that book we increasingly value the work of the American Bible Society. Whoever understands the increasing importance of that Society amid daily turmoil in the world will desire through the *Bible Society Record* to keep in intimate association with its work.



The Christian leader who will regularly peruse the pages of the *Bible Society Record* will receive rich reward for his labor. There is no other source known to me where the modern conquests of the Word of God are so frequently and encouragingly related.

In this Bible Society organ one learns anew what St. Paul meant when he exhorted "Take the sword of the Spirit, which is the Word of God."

RALPH SPAULDING CUSHMAN,
Bishop, St. Paul Area, Methodist Church



the Bible and the work of the American Bible Society.

From my earliest recollections as a little child the *Bible Society Record* has been in every home I have ever known. The great work for which it stands is one in which every Protestant Church can unite. I know of no religious cause which pays larger spiritual dividends on the amount invested. More than ever in these critical days does the world need

STUART NYE HUTCHISON,
*Pastor, East Liberty Presbyterian
Church, Pittsburgh, Pa.*

BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Volume 86

October 1941

Number 8

The Pastor, His Church, and the American Bible Society

THE pastor today is aware of two insistent calls upon his time and his talents. The one is the constant necessity for keeping informed about and interested in the outreaching growth of the Kingdom of God, in order that his congregation may, in turn, sense the vast sweep of the Christian enterprise. The other is the urgent throbbing of human beings about him needing his ministry to lead them to a saving knowledge of God in Jesus Christ; to quicken their sluggish spiritual life; to comfort, encourage, and heal their hearts. These converging claims upon the pastor are at once his besetting opportunity and problem.

This dilemma is met and solved by many pastors, who have learned about the extensive and intensive ministry of the American Bible Society.

Nearly every pastor knows that the American Bible Society is the agency of the churches of the United States for translating, publishing, and distributing the Bible without note or comment, and without purpose of profit, in this nation and in foreign fields where his church's missionaries work. He knows in a general way that the pressure of war upon the other great Bible societies of the world has placed an added burden upon this Society. But does he realize the way in which the Society's work may become a part of the life of his own church?

For the pastor who knows the work of the American Bible Society there are graphic illustrations of the Kingdom's progress in the presence of seemingly insurmountable obstacles. The reader of the *Bible Society Record* faces his congregation with a confidence born of familiarity with the broad horizons of heroic missionary achievements wherever the trail of the colporteur goes.

When the pastor faces the problem of finding projects in Christian service for his several organizations, there is none that will bear the immediate and lasting fruit procured by surveys of Scripture

needs, Bible distribution among underprivileged or special groups, Bible-reading plans for the church membership, Bible-emphasis campaigns for the parish and the community. With all of these the Society has had years of experience. Periodically, reports of such projects appear in the *Bible Society Record*.

In our present warring, darkening world, no lights shine so radiantly as those which gleam from the pages of Bibles being opened by all mankind in every nation. As the pastor who follows the work of the American Bible Society knows full well, the spinning globe may be touched in any land, and the witness to the power of the Word shines out with increasing brightness. He realizes that until that book is opened before his people in every service; until it becomes their book, their daily guide and familiar guest; until his people find their Master there,—his work cannot be done. He knows that the Society is his ally in making the Bible a familiar book in his own congregation.

The Society is prepared to share with the pastors of America plans and programs to encourage among their people the personal use of the Bible based upon the actual experiences of hundreds of ministers from every denomination and from all types of churches.

And every pastor should realize that the responsibility for making this book everyman's book is his responsibility, the responsibility of his people, and a necessary element in his church's benevolence budget. Until the day when every Christian and every church shares in supporting the Bible Society, the Book tarries; and while the Book waits, the missionary enterprise is delayed, and the whole of Christendom falters.

Pastors of America, the call is to you and to your people. The Christian with the Book must meet the wayfarer without the Book, before both can stand together in the presence of the Eternal Word.

The Light That Will Not Go Out

By Kenneth Scott Latourette

THE Bible has an inexhaustible vitality. It has an amazing ability to persist and bring light. Here is a book, really a collection of books, a library, composed centuries ago. In it are mirrored cultures, kingdoms, empires, and even ideas, which have long since perished. Many books which were its contemporaries and once could boast a larger circulation than it enjoyed, have disappeared or are read by only a limited company of scholars. Even other ancient books which, like it, have been preserved as the revered Scriptures of great religions have had their day, and now are a waning influence. Yet the Bible goes on with ever-widening circles of readers. It has been translated in whole or in part into more than a thousand tongues. The majority of those translations have been made, not in earlier and forgotten centuries, but in the past ten decades, within the life span of some who are still with us. Hundreds of these tongues have for the first time been given a written form for the express purpose of putting the Bible into them, and so making it available to those who speak them. The Eskimos of the Arctic, the Indians of the prairies and the pampas, the cultured Chinese, Japanese, and Hindus, the primitive tribes of tropical Africa and the islands of the Pacific,—these and scores of others can now read the Bible, each in his own tongue. No other book has been so widely circulated. No other book has so wide a currency today. It has long been and still is the world's best seller. Wherever it has gone, it has brought light. In its light men have seen their sins, and have been awakened to their guilt. More than that, they have found hope and salvation. By it they have been steadied in hours of conflict and weakness, and have found comfort in sorrow, and have been stirred and sustained to heroic,



Kenneth Scott Latourette

unselfish effort for their fellows.

The Bible has had the peculiar ability to survive the collapse of civilizations with which it has been intimately associated, and to bring light to the dark ages that have followed. We are often told that our generation is one in which civilization is being shaken. The familiar world about us is being rapidly altered almost past recognition. Many are terrified by the vague shadow of the unknown future, by the dimly discerned shape of things to come. We need to remember that

ours is not the first generation in which this has happened. In similar ages of revolution and transition, the Bible has been handed on—a torch to lighten the unknown pathway, a light in the darkness and chaos.

A Light for the Dark Ages

In the fourth and fifth centuries of the Christian era, the Roman Empire began to break up, suffering from internal decay and overrun by invaders. In the fourth century, at the very time of the first disasters inflicted by the barbarians, his own birthplace destroyed by them, Jerome used his vast scholarship to translate the Bible into Latin. His was not the earliest translation into Latin, but it became the standard—the "Vulgate" version. Latin was the speech of the western part of the Roman Empire, that region which suffered most severely from the invasions, and where the collapse of civilization was the most marked. Jerome's translation, made on the eve of the Dark Ages, became a light in the murky centuries which followed. It was treasured in monasteries and in churches, illumined darkened souls, and was one of the chief means of perpetuating and spreading the Christian faith.

In that same fourth century in which Jerome was born, and somewhat older than he, Ulfilas, one of those Goths who were soon to overrun much of the Roman Empire, translated the Bible into the language of his people. Partly under the influence of that translation, the overwhelming majority of the Goths eventually became professedly Christian. Because they were Christians, they were less destructive than they otherwise would have been. When they captured Rome, they spared the churches and those who took refuge in them. As Christians, the noblest among them sought to stay the decay of civilization and to maintain learning, law, and order.

The Light Is Carried to Britain

In the years when the Roman Empire was collapsing, pagan Germanic tribes, chiefly the Angles and Saxons, invaded what had been a Roman province—Britain. Under the impact of their conquest, Christianity was exterminated in most of the eastern half of what is now England. Yet, it persisted in Ireland. There the Bible was cherished in the monasteries. Irish monks were steeped in it, and lovingly transcribed it in beautifully illuminated manuscript copies. It was partly through Irish missionaries that Christianity was brought to the Anglo-Saxons. The Bible came with them. Christianity was also brought to the Anglo-Saxons by missionaries directly from Rome. It is significant that when, dismayed by the prospective perils of their assignment, these missionaries would have turned back, the one who had sent them, the able and devoted pope Gregory the Great, spurred them on by a word from the New Testament: "No man, having put his hand to the plough, and looking back, is fit for the kingdom of God."

After the Anglo-Saxons became Christians, mis-

sionaries from among them in turn carried the gospel to the pagans of the Rhine Valley, in what are now Holland and Germany. The greatest of these English missionaries, Winfrith (or, to give him the Latin name by which he was usually known, Boniface), must have had the Bible as his constant companion, for it sprang naturally to his lips. His letters abound in quotations from it.

The Christian faith, transmitted through the Bible and by spirits inspired by the Christ of the Bible, began to transform and to civilize the barbarians whose raids had inaugurated the Dark Ages.

THE AUTHOR

The author of this year's Bible Sunday brochure hardly needs an introduction to the Christian ministers of America. He was recently described by a reviewer of one of his books as "the greatest living church historian." To write these five pages, Dr. Latourette turned aside for the moment from his notable labors in producing the next volume of his monumental six-volume work "A History of the Expansion of Christianity"; the fourth volume of which, entitled "The Great Century," appeared last winter.

Kenneth Scott Latourette has been since 1921 the D. Willis James Professor of Missions and Oriental History in Yale University. He is an ordained Baptist minister, a former missionary to China, and active in the cause of missions today. His warmth of spirit, his scholarship, and his literary skill are all discernible in these pages.

The Renaissance and the Reformation Turn Up the Light

The fifteenth century was a dark time for Christianity. Yet the church persisted, and when it broke forth again and with enhanced power, it was through a word of Scripture. It was a discouraging period. The official church was corrupt. It had been captured by France through the removal of its head—the Pope—to Avignon, where he could be dominated by the French kings. Then, not long after this "Babylonian captivity" had come to an

end, the church was torn apart by rival popes. Before this breach could be healed, the Renaissance had begun to fill the papal throne with men who were more enamored of art and literature, and were more bent upon providing for their own relatives, than devoted to the cause of Christ. The monasteries, where the light had been guarded during the Dark Ages, had become corrupt. Good men were scandalized and grieved by the state of the church. At the same time, while Europe was divided and the church was nerveless, the Mohammedan Ottoman Turks captured Constantinople, that centuries-long bulwark against Islam, and carried the Crescent to the

very walls of Vienna. To the excited imagination of the day, they seemed to threaten all Europe and Christianity itself. In these gloomy years the faith was kept alive by such groups as the Brethren of the Common Life. It is significant that their greatest pupil, Erasmus, the outstanding man of letters of sixteenth-century Europe, had as his foremost single achievement the first printed edition of the Greek New Testament prepared that men might go to that book in its original tongue, and not through the intermediary of a necessarily faulty translation. Even more notably, it was a word of Scripture, found in both the Old and New Testaments, "the just shall live by faith," which brought to the tortured soul of Luther peace and assurance, and so contributed mightily to that fresh outburst of life and light which we call the Reformation.

Setting the Whole World Aglow

In the nineteenth century, movements were abroad which seemed to place in jeopardy the very existence of the Christian faith. Eighteenth-century rationalism was still current. The scientific approach, personified by Darwin and Spencer, appeared to be destroying the bases of the Christian religion. Yet, in the nineteenth century the Bible attained a greater and a wider circulation than ever before. Devoted missionaries translated it in whole or in part into fresh languages on every continent and in scores of the islands of the sea. The great Bible societies, notably the British and Foreign Bible Society and the American Bible Society, used the machines which had been produced by that same science which seemed a threat to Christianity, to print the Book in larger quantities than had ever before been possible, and carried it to more millions and among more races than had ever read any one volume. More than once the American Bible Society canvassed the entire United States and placed the Bible in every home that would receive it. What had been a menace was thus turned into an instrument for the ever wider dissemination of the Bible and, with it, of the Christian faith.

In our own day, it sometimes seems that the forces of destruction are about to overwhelm the Christian faith. In wide areas the church is being curbed. The lights appear to be going out.

The Light Shines On in the Storm

Yet, unnoticed by the public at large and unheralded in our newspapers, the Bible is continuing to make headway. In China, twenty years ago, an anti-Christian movement appeared to be about to make an end of the church. Some of the faint-hearted declared that Christianity was done. On top of that came war, pestilence, famine, and untold misery. Yet the Chinese Bible continues to circulate. The demand for it pushes ahead of the supply. Students, the element in society earlier most affected by anti-Christian agitation, are now particularly eager to obtain the Bible. More copies of the entire Bible are being sold in China than at any previous time. The Chinese are more open-minded to the Christian message than ever before. In Russia where for more than two decades the most thoroughgoing efforts have been made to wean the youth from Christianity, *Antireligiosnik*, the magazine of the League of the Militant Godless, laments: "Every smallest people know the Bible story. . . . Everyone knows about Jesus Christ." In the years from 1933 through 1938 when Hitler was consolidating his power in Germany, each year the sales of the Bible outstripped those of *Mein Kampf* by more than 200,000. It is said that the sales of the Bible in Germany rose from 830,000 copies in 1930 to 1,120,000 in 1939, and to 1,500,000 in 1940. In Germany a new edition of the Bible, employing Luther's translation, has recently been issued in the form of selections designed to increase its circulation. Today, in prison and refugee camps in Europe, the active study of the Bible is being pursued. In France, in the midst of the sorrows which have overtaken that country, the sales of Bibles are reported to be four times those of prewar days. In refugee camps in France, Bible study circles have been organized and are being eagerly attended. The American Bible Society and the British and Foreign Bible Society have supplied Bibles to German prisoners in Canada and to Italian prisoners of war in Egypt and India. The American Bible Society is printing the Gospel of John in Modern Greek for distribution among Greek captives. From Latin America, moving into the new age, comes an increasing demand for the Bible. From Czechoslovakia a religious awakening is reported, and with it has come a request to the American Bible Society to substitute for the British and Foreign Bible Society, now cut off by the war from that German-occupied area, in pro-

iding Bibles. As in other centuries and ages, so in our own day, the Bible is bringing light to places made dark by crumbling civilizations.

The Bible not only carries light into twilight ages. It also perpetuates the gospel in lands where it has been all but crowded out by persecution. We have seen what is happening in Russia. This is not an isolated instance.

In the nineteenth century, for about twenty-five years the then recently planted Christian communities in Madagascar were subjected to severe persecution by a non-Christian ruler. The Christians were young in the faith; for missionaries had been present less than a generation. All missionaries were compelled to leave. Yet, on the eve of their expulsion, knowing that that fate might be impending, the missionaries rushed to completion their translation of the Bible. During the years of persecution, although the government attempted by violent measures to deprive them of their books, the Christians cherished their Bibles and reproduced copies by transcribing them by hand. Aided by the Bible, not only did the Christian communities continue, but many additional converts were made. The way had been so prepared, that when rulers more favorable to the faith came to the throne, Christianity spread by leaps and bounds. The light had not been shut out.

From early in the seventeenth century until past the middle of the nineteenth century, Christianity, once flourishing, was proscribed in Japan. Torture and death were meted out to any who were discovered to have retained the faith and who refused to recant. Late in this period an official on duty in one of the ports, Nagasaki, chanced to see a book floating in the harbor. When it was retrieved, it proved to be in a strange language. It was a Dutch New Testament. Like other educated Japanese, he could read Chinese. He thereupon procured a Chinese translation of the New Testament, and he and his brother studied it. A few years later they heard of a foreigner who could explain the Book to them and visited him, one of the earliest Protestant missionaries in Japan. In due time they braved the anti-Christian laws and asked for baptism, and thus were among the first Japanese to receive that rite from the hands of Protestants. Both remained true to the faith found through the pages of the Book. In his later years one of them worked at translating from Chinese to Japanese. The other became a

Methodist local preacher. Several other members of the family became faithful Christians. One, a former nurse in the household, conducted a Bible Class some members of which in turn became Sunday-school teachers. The Bible had brought its light into a corner where the darkness had seemingly crowded it out.

"A light unto my path"

The Bible has not only carried its beams into distraught ages and countries, and perpetuated the gospel light in lands where persecution has abounded; it has also brought illumination to despairing individuals. Indeed, it is by the transformation of individuals that it has usually made its way.

Sometimes, one who has had the Bible impressed upon him in his youth and then has departed from it, has had a passage from its half-forgotten pages flash into his memory in the blackest hour of his life and lead him to the light. On an evening, many years ago, there wandered into a rescue mission in one of our manufacturing cities a derelict, who later described himself as then having been a drunken, homeless, hopeless wastrel. He had been reared in a good home in Scotland, and as a boy had been taken regularly to church. He had ability and energy, and in his young manhood had held excellent positions. The social glass proved his undoing. Again and again he had resolved to make a fresh start. He had will power and friends, but his will power failed him before his enemy; and, disappointed again and again, his friends lost confidence in him. On that night, dirty, ragged, shaky from a recent spree, penniless and friendless, he dropped into a seat in this mission in a strange city in an alien land. A Bible verse on the wall caught his eye: "Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed." With it came a flood of memories; for that very verse once hung in his home, and it brought back the face of his mother, now gone, his brothers and sisters, and all the dear associations of childhood. The contrast between those days and his present misery overwhelmed him. He had been in rescue missions before, but as a scornful critic, looking for hypocrisy. Now he knew himself for what he was, a helpless sinner. The testimonies came to him with a new ring of sincerity. When the invitation was given, he stumbled forward, knelt, and repeated the simple

prayer that was taught him: "God be merciful to me a sinner, and save me now, for Jesus' sake." There then began the long and difficult but successful struggle back to self-control and self-respect. Now for many years he has himself been the superintendent of a rescue mission, telling his story to the transients who slouch into its halls, ministering to them with sympathy and wisdom, keeping warm his faith in God in the face of the discouraging tide which flows by him, and having the joy of seeing some found by the One who saved him. It was from the Bible of his boyhood that the first gleam came to guide him out of his night. Ever since the Bible has been his constant study and light.

Sometimes the Bible brings its light into the despair of one who has never before known it. Years ago, in India, a young Brahmin had a New Testament handed him on the train. He never learned the name of the donor, but the gift came at a most opportune time. He had lost his faith in his inherited religion. He was in the dark, and was groping for light. To him in his time of great need the Scriptures brought the glad news of the Light of the World. He believed and accepted. The step cost him much. Yet he persevered, and became one of the outstanding leaders of the church in India.

Guiding the Footsteps of Leaders

Sometimes the Bible brings its light to an earnest, faithful soul who is bearing the burden of a nation, and feels the need of sure guidance as he seeks to lead his people through the dark night of their crisis. Its familiar words take on fresh meaning for him and, through him, for an entire country. In the crisis preceding the Civil War, Abraham Lincoln found in the Bible the phrase which put the issue inescapably before the United States: "A house divided against itself cannot stand." Later, in the agony of that struggle, Lincoln lived more and more deeply into the inner meaning of the Book. His second inaugural address, spoken after four long years of war, seems to have come almost bodily from it. Here is a direct quotation: "The judgments of the Lord are true and righteous altogether." There are phrases steeped in its spirit: "With malice toward none, with charity for all, with firmness in the right as God gives us to see the right." The country heard these words, and was rebuked and inspired by them. Though it has often departed from them, it has never forgotten them.

Repeatedly, a passage from the Bible has impelled some one to go forth to a dark part of the earth, there to carry the gospel light. So Albert Schweitzer, Biblical scholar, philosopher, brilliant musician, with an assured future in his home country, felt constrained by the parable of the rich man and Lazarus to study medicine and go as a missionary to the French Congo. The words of the "Great Commission" have sent thousands to lands and peoples far distant from their own.

The Light of Life

Why this astounding record of this ancient book? Why has it persisted from age to age and from civilization to civilization? Why is it now speaking to more different tribes and peoples than ever before? Whence this amazing power to bring light to nations and to individuals? Why does the Bible meet the deepest needs of men? It is because it is the Word of God, spoken in time and through imperfect men, but spoken by the Father of all to meet the needs of all. It is because it tells of Christ. The Old Testament leads up to him. The New Testament contains our enduring record of his birth, his life, his words, his death, his resurrection, and his effect, through the Holy Spirit, upon the greatest of his early followers and in the formation of the church.

The perpetuation of that light has been by human hands, which have passed it on from one to another. It is because it has been treasured in the hearts of the faithful, and transmitted by them to others, that it has never gone out.

So it must continue to be. We of the present generation must see to it that the next generation is nurtured in the Bible and learns to prize it. It and the Christ who is at its center are indispensable—to every individual, to the nations, to the world. We—you and I—must see that the Bible and its messages are carried into those dark places which are so numerous in our day. It is to our generation, and, because we have as yet been spared the devastation of war, largely to us in the United States, that the world must look for the Book. We must see that it enters the opening doors in Latin America; that it is made available to the millions of China; that it goes to the captives and the refugees. We ourselves must so let it illumine our own lives, that we become transparent witnesses to its power. The light will never go out. We must see that through us it suffers no temporary waning; that, so far as in us lies, all men shall be led by it into the way of peace.

What the War Is Doing with the Bible

Paradoxes! An upward surge of hunger for the Bible and for what the Bible can give to human hearts; yet the Bible, the world over, harder to get. In some areas, impending blackout of the Bible; in other areas, increasing circulation. In some areas, sudden barriers to production and distribution; in other areas, doors long closed suddenly open. Over all, the dark clouds of the future. Higher over all, the invincible purposes of God! The highlights and shadows of the landscape are briefly set forth below

BY ERIC M. NORTH

DURING the summer the bindery of the British and Foreign Bible Society in a suburb of London was practically destroyed by incendiary bombs. More than \$80,000 worth of Bible and Testament stock was destroyed with most of the machinery. It will be many months before the plant can be started again. Meanwhile, hundreds of thousands of people wait for the books that have been destroyed—unless the American Bible Society can receive resources to pay for printing here.

¶ The A. B. S. is seeking for a folding machine described as a "Dexter 104 Double 16 folding machine with cross continuous feeder," preferably second hand, to send as a gift to the British Society. Such a machine new costs about \$8,500. It is used to fold printed sheets for Bibles.

¶ Hear what prisoners of war are saying: "I was a prisoner at Weidenau. I leave there a living and radiant church, which has made grand use of what you sent to it. There is a great need of biographies, books of sermons and meditations for the worship service."—"We are very glad having these books (Bibles and studies) in our hands, and our gratefulness is deep. Bibles especially are charming all the Protestant soldiers, who are fighting—so to say—in order to become the happy possessors of those magnificent books. The little New Testaments are very practical for us; and the sending of them is a very good work in order to spread the Truth among our companions."

¶ The A. B. S. has undertaken to print 135,000 Spanish Bibles for Latin America. All of these books were formerly printed in London, and 45,250 of them are to supply the British Society's work in Latin America. Four hundred thousand Gospels in Portuguese are being printed for the B. F. B. S. work in Brazil.

¶ The Board of Managers of the A. B. S. recently voted to supply the British Society with these books whether the British Society could pay for them or not.

¶ It was authoritatively reported in midsummer that the principal concern publishing Bibles and Testaments in Germany up to that time had, on the whole, adequate supplies of printing materials and a sufficient number of workmen. Materials and staff are now becoming more difficult to obtain. Uncertainty as to the future was a note in the report.

¶ An evidence of the persistent vitality of the Scriptures is seen in the publication of *Das Ewige Wort* (The Eternal Word) in Leipzig, Germany, in the late spring of *this year*. This is a fine volume of 506 pages, well-printed on cheap paper. The one purpose of the book, which contains a large portion of the Biblical text with brief introductions, is "to bring close to the reader of today the essential contents of the Bible."

¶ Should there be a shortage of Bible and Testament supply in Germany, measures will need to be taken to relieve it. Part of the hope of a sane and united world must lie in the maintenance of the



The Society helps to provide Scriptures for German war prisoners such as these in Canada



To one blinded by bombs in Scotland the Scriptures bring comfort

Christian convictions and spirit in the hard-pressed German churches.

¶ It has become impossible for printers in the Netherlands Indies to secure paper and binding materials. In these great islands there are a million and a half of Christians, and thousands of rapidly growing churches in a population of 60,700,000.

That the important program of Scripture production for them may not cease, the Society has placed orders for paper and binding materials to be shipped as soon as ready. This will require between \$9,000 and \$10,000 from the Emergency Fund, and should last for two years. Included in the program are New Testaments in Dutch, High Malay, Low Malay, and Mori; Bibles in Dutch and Tobabatak; and Gospels in Tae', Timorese, Angkola-Batak, Mori, and Sundanese.

¶ It is possible that in some areas of Russia now under German control the circulation of Russian Testaments and Bibles may again be undertaken. Definite word is not yet available.

¶ An edition of 10,000 Russian Testaments and Psalms is being printed by the A. B. S. Most of this edition will be sent to Geneva as soon as it is ready, to be distributed among Russian prisoners of war. In addition, 150,000 Gospels are on the press.

¶ In the face of rising spiritual hunger, the Slovak Bible has been so in demand, that in July only 600 copies were left in stock in Czechoslovakia. To provide for immediate reprinting, 20,000 Swiss francs (about \$4,680.00) were sent to Geneva in September from the Emergency Fund. The printing will be done in Prague.

¶ The supply of whole Bibles to the churches of unoccupied France continues very difficult, and the demand most persistent. The Society has imported French Bibles and Testaments as rapidly as possible from London stocks, and remailed them to the headquarters of the French churches at Nîmes; but the quantities which can be sent this way are not enough. An edition of 10,000 Bibles is now in process in New York. The Society needs funds to pay for these, and

to secure further editions both for the churches and for French war prisoners. A source of hope is the production of an edition in Geneva by the Maison de la Bible through the enterprise of Mr. H. E. Alexander.

¶ Through the Geneva staff the A. B. S. has provided \$1,000 toward reprinting the Synodale Version of the French Bible in Paris. The French churches and people have contributed so far 121,000 francs to the Bible Society of France for this purpose. The edition will cost 300,000 francs.

¶ Word from Athens as late as July 9 was that the Bible Society depot there was open, and that two or three colporteurs were shortly to undertake distribution again. There is, however, only a small stock of Testaments left, and no Bibles. How to increase the supply is a very serious problem under present conditions.

¶ The Gospel of St. John in Modern Greek is being printed here for Greek prisoners of war. These will be sent through the Chaplaincy Aid Commission in Geneva, Switzerland.

¶ The American Bible Society's distribution in the United States in the first six months of 1941 was 93,682 Bibles, 373,883 Testaments, and 1,567,013 Gospels and other portions. The increases over the same period in 1940 were 11,684 Bibles, 223,084 Testaments, and 55,392 portions.

¶ The Emergency Fund has supplied to Army and Navy chaplains for soldiers and sailors 3,127 Bibles, 164,391 Testaments, and 92,118 Gospels since June 1940. For the post and camp chapels 161 pulpit Bibles have been furnished.

¶ It is anticipated that the Hungarian Bible will shortly be out of print in Hungary.

¶ The state of Scripture supply in Poland is unknown.

¶ The circulation of Scriptures without the imprimatur of the Roman Catholic authorities is prohibited in Spain.

¶ The supply of whole Bibles in Belgium has become exhausted. Efforts are being made to send French Bibles from Geneva.

¶ Recent word from the Netherlands Bible Society in Amsterdam states that supplies have been or are being printed to fulfil demands up to 1943. An edition of 80,000 Testaments is being printed. The auxiliaries are active. Bibles and Testaments are being supplied in considerable numbers to Dutch workers going to, or at work in, Germany and northern France. A subsidy is being given to the Belgian Bible Society.

The Emergency Fund of the A. B. S.: 1940-1941—asked: \$150,000; received: from the churches, \$23,750; from individuals and auxiliaries, \$64,451; a total of \$88,201. Balance unspent June 30, \$400. Received since July 1, \$11,022.38, expended or contracted for, \$19,058.00.

Many Letters—One Testimony

This unique message is a composite of excerpts culled from hundreds of letters of tribute to the work of the Society written by eminent leaders of the churches of America. The various authors whose exact wording has been used are listed on page 142

DEAR BROTHER PASTOR:

The world needs the Bible today, if it is to find its way out of the darkness which has let down its pall of night upon the peoples of the earth. You will agree, I know, that the only way out is the way of God's will, which way is revealed in his blessed Book. We of this generation have never known a time when it was more incumbent on every pastor to hold before his people the might and majesty of the revealed wisdom of God as the only way out of darkness and despair.

The American Bible Society offers the most effective way of getting the Bible to the world. Our missionaries attest this; and all of us who have traveled in foreign lands know it to be a fact. The American Bible Society was founded in 1816, and has carried forward its work with efficiency and fruitfulness in all the subsequent years. In this notable work the American Bible Society has played a prominent part. It has been the indispensable ally of the missionary, and through its splendid corps of scholars, translators, publishers, distributors, and colporteurs, has rendered a singular service to the entire enterprise of Christian missions.

Our church cannot translate and print all the Gospels necessary for our missionary work in foreign countries. The cost would be prohibitive. The Bible Society is splendidly equipped to do all such work, and to furnish supplies to our missionaries at a very low cost, and, in some cases, free. If the Bible be the "sword of the Spirit," then the American Bible Society and its sister societies assuredly have supplied the entire missionary front with arms.

In this day of ecumenicity, does the average Christian realize how the American Bible Society has prepared the way? And sustains it? Furnished for more than a century by this wise and earnest Society, in languages and dialects which cover the earth, and placed in the hands of persons who have gone in Christ's name into every habitable portion of the globe, the Bible has become the norm—as it is the light—of every community of Christians. It is fair to say that there could not be an ecumenical church without this ecumenical distribution of the Scriptures.

In addition to its regular work of distributing the Bible throughout the world, the American Bible

Society is now confronted with the unprecedented task of substantially aiding the British and Foreign and other Bible Societies that have shared this great work, and which now have been either shut down or drastically cut in their service to the nations by the present wars in Europe and Asia. We are informed that, since the outbreak of the war, there has been a larger foreign demand for the Scriptures than ever before. In war-torn China the boys in the army are just as eager for a copy of the Bible as our boys in the United States. But, who is to do this great work? The one organization admirably equipped to print, transport, and distribute copies of the Inspired Word in various languages is the American Bible Society.

This means that the millions of earth depend largely upon this organization for an opportunity to discover the way of life which alone leads to salvation. Untold thousands of refugees, prisoners of war, and soldiers in service need to be reached. To accomplish its work effectively, the Society is in need of the support of the Christian people of America.

I want to lay upon your hearts the challenge in the matter of Scripture distribution. The British people have consistently contributed five times per capita the amount given by our American people for the Bible cause. Now, surely, is the time for our church to come to the aid of the American Bible Society and, through it, to the aid of the British and Foreign Bible Society and the many church people that it serves.

The translation, publication, and distribution of the Scriptures are essential. Any curtailment of this work through lack of funds lessens the effectiveness of missionaries and national workers. In my judgment, it will broaden and bless the work of every church if it will take an offering for the American Bible Society. The work of the Society supplements the work of every home and foreign missionary enterprise throughout the world. I heartily commend this worthy cause to the generous cooperation of our entire communion.

Let every church send forth the Light by contribution to the regular work and to the emergency needs of the American Bible Society. Contributions may be sent through denominational channels or to the Treasurer, American Bible Society, New York City.

"The Books Have Come!"

A thousand Bulu Bibles, the first ever to be printed, arrived in Cameroun, French West Africa, in March 1941, translated by Presbyterian missionaries, subsidized by the American Bible Society, printed in Great Britain during the "Battle of Britain," shipped via New York. What their arrival meant in Elat Station is told by the principal translator

BY A. I. GOOD

THE day before yesterday the long-awaited Bulu Bibles arrived at Elat! They had been detained in the customs at Douala for some time, and then we heard that they were in Eseka, which is our nearest point on the railroad eighty-five miles away. Then a truck arrived with things from Eseka, but the Bibles were not on it. Finally they came! I was at the church office when the truck pulled up in front of the door, and the word went around at once, "The 'Books' have come!" There was no need to say what books; there was but one kind of books in which everyone was interested.

Of the 1,000 Bibles sent to the mission, Elat's share was 300 copies, as Elat is the largest station of the mission. But what was 300 copies in such a place as this? Evangelists and teachers alone dependent on Elat Station number about 400. The Frank James Industrial School has 125 apprentices; the Press 15, the Central Hospital 40, not to speak of church elders, Christians in large numbers, 500 schoolboys, and 150 schoolgirls.

So we went into a huddle with our fellow-missionaries. It was decided to allow fifty for the industrial school, twenty for the press, twenty-five for the hospital, twelve for the missionaries, twenty for French teachers, forty for Christians in general, and the rest for evangelists, ministers, and teachers. We assigned Bibles to eight native ministers, five licentiates, about twenty inspectors, and are sending out the rest in the proportion of about one for every three evangelists and teachers. A communion-point which is a center for eight preaching-points gets four books. A large town where I held communion a couple of weeks ago with 1,300 persons present gets as its share two books. A large communion center with twenty-six points depending on it gets ten books.

I have spent a large part of my time the last two days explaining over and over that only a few books came; that they were all assigned already; that there were no more to be had; that we hoped more would be coming before long. Of ten or twelve interpreters, scribes, etc., employed in the government offices nearby, three sent their money for Bibles, and the

others were ready to do so, and I could allow the whole lot of them one book. The largest government headman or chief in the district, though a heathen, sent his money, and I let him have a Bible.

The Bible in Bulu

a language spoken by 600,000 people, first reduced to writing by Dr. A. C. Good, who translated the Gospels published in 1896. Thirty years later came the New Testament, translated by Rev. Melvin Fraser and others. Now the Old Testament, translated by Dr. A. I. Good and others, completed the Bible in 1941.

★

To these Bulu people your American Bible Society has sent since 1926 over 37,000 New Testaments and 20,000 Gospels and Acts through the American Presbyterian Mission. These cost \$15,335.79. From the sale of these the Society has received \$5,019.28. Native earnings in Cameroun are small, and prices must be kept low.

★

The composition and plates of the new Bible cost \$3,973.86. The first 2,000 copies cost in addition \$1,465.50 for printing, binding, and part of the transportation.

★

These Testaments and the work of the missionaries have, under God, built up a great church of 42,000 members and over 60,000 preparatory members, with more than 110,000 average attendance at Sunday services. It is to them that the whole Bible has now begun to come. Who will help send more?

Though there is so much disappointment that so many cannot secure copies of the Bible, the joy on the faces of those who receive them is a sight worth seeing. One of our leading evangelists, on receiving his copy from my hands, said, as he lov-

ingly fingered over the book, "I'll not open it until I pray." And he went away with it unopened in his hands, as he would not open it until he reached his house and offered a prayer of thanksgiving. For months I have heard from time to time the expression, "I hope I will not die till the Bible comes." As one passed along the street yesterday and today, a word was constantly being heard—the word "Kalate," the "Book." It was on everyone's tongue. And here and there under the eaves of a house could be seen a group gathered about something, and one knew that there was a Bible in the hands of some fortunate one.

Not a copy has been sold in public, but all assigned to those who were most worthy, and would make the best use of them. In the industrial school,

the committee of three who made out the list of the worthy was told not to assign a book to two men in the same village, but to see that books got into as many villages as possible. The whole 1,000 copies could easily have been sold here at Elat Station alone, so great is the desire for the Bible in Bulu. Need I say that whenever more Bibles can be sent out, please send them. Perhaps what I have thus far written will plead for our Bulu people better than anything else.

I have lived to see the day when the labor of twenty-five years has brought the Book into the hands of these people; and I have seen and heard their expressions of joy and gratitude to God for this blessing, in which I have been privileged to have some part. It has been a wonderful time!

• • •

Flashes from the Field

DEMAND for Bibles and Testaments in China continues unabated, though printing costs have doubled and tripled and more, and transportation is both difficult and costly. But good news has recently come. Since April, by an undescribed route, twelve tons of Scriptures have been sent through the war lines, to supplied areas. Two trucks purchased for the purpose have, moreover, successfully traversed the Burma Road and delivered a ton and a half each to Kunming and Chungking, and two tons to Chengtu. New Testaments are now coming from the press in Chengtu printed from plates flown there by air! Old Testament plates were delivered to Chengtu by the trucks. A ton of Scriptures has been flown by plane to an area to which it has long been impossible to deliver them! The cost of shipment was \$220. The Bible House in Chungking still stands.

To meet the urgent necessity for a full-time executive in a central position in Europe to deal with the whole situation of Scripture supply, M. Olivier Béguin, a Swiss graduate of the University of Geneva, with experience in Germany, Switzerland, and England, has been added to the staff of the Provisional Committee of the World Council of Churches in Geneva. This appointment is made at the request of and under support from the A. B. S., whose agent in Europe M. Béguin becomes. By his own correspondence and travels and those of his colleagues on the Council staff, he will be exceptionally well-informed as to the situation, and able to apply available means to maintain supplies of Bibles and Testaments. Already, working in behalf of the Ecumenical Commission for Chaplaincy Aid for War Prisoners, he has improved the delivery of

Bibles and Testaments supplied by the A. B. S. to the work camps of British, French, and other prisoners in Germany.

* * *

How great the need must be in the prison camps of Europe may be judged by the following message which came addressed to the British and Foreign Bible Society although directed to New York and received at the Bible House on August 26, 1941:

Kriegsgefangenenlager

Sir: I am an Australian Salvation Army officer held as a prisoner of war. Could you send me a Reference Bible, serviceable type. I lost mine when captured. I could pay when released or my wife could pay through your branch in Brisbane, Australia, if you would let me know the cost. Excuse me saying, but if any friends would send food parcels to me, they would be acceptable. Thanks.

Yours sincerely,
H. H.

* * *

The first of more than 600 pulpit Bibles to be placed in chapels now being built in the Army camps throughout the country was presented on August 24, 1941, at Arlington Cantonment Chapel by Secretary Cropp. The Bible was presented to George F. Rixey, Assistant to Chief of Chaplains, War Department, at the close of the regular Sunday worship hour at the cantonment at which Dr. Cropp was the preacher, using as his text Ephesians 6: 17 "The sword of the Spirit which is the Word of God," and as his theme "The Unsheathed Sword."

In presenting the Bible, Secretary Cropp referred to the historic relationship of the American Bible Society with the armies of the United States.



EDITORIAL COMMENT



BIBLE SOCIETY RECORD

A Journal Dedicated to the Wider Distribution of the Holy Scriptures

Editors: THE SECRETARIES

Address correspondence to Francis Carr Stifler, Editorial Secretary, Bible House, Park Avenue and 57th Street, New York



VOL. 86 OCTOBER 1941 No. 8

THOSE contributing to the composite letter on page 139 are the following:

Louie D. Newton, Pastor, Druid Hills Baptist Church, Atlanta, Ga.

Harold W. Schenck, Chairman, Permanent Committee on Bible Cause, Reformed Church in America.

Graham Frank, Secretary, International Convention of the Disciples of Christ.

C. Darby Fulton, Executive Secretary of General Assembly's Executive Committee of Foreign Missions, Presbyterian, U. S.

C. Warren Jones, General Secretary, Church of the Nazarene.

Paul C. Johnston, Chairman, Dept. of Church Cooperation and Union, Presbyterian, U. S. A.

Editorial from the "American Lutheran," October 1940.

L. W. Goebel, President, General Synod of the Evangelical and Reformed Church.

P. O. Bersell, President, Evangelical Lutheran Augustana Synod.

Henry St. George Tucker, Presiding Bishop, Protestant Episcopal Church.

Statement adopted by the Executive Committee of the Board of Foreign Missions, Methodist Episcopal Church.

THE Society has recently made available more Scripture talking book records for the blind. In addition to the complete New Testament on 40 records, and Ruth, Esther, Job, Psalms, Proverbs, Isaiah, Daniel, Hosea, and Joel, Amos, Micah and Nahum, the following are ready for distribution: Ecclesiastes, Song of

Solomon, and Lamentations. It is hoped the Society will be able to offer further books of the Old Testament before the end of the year, the master records having been completed. These records, as all of the Society's embossed Scripture volumes, are offered to the sightless at a very low price. For full information, please write to the Blind Department.

THE accompanying picture was taken on the occasion of the recent visit to the Bible House of Rev. S. S. Feldmann of Iloilo, Philippine Islands. Just before returning to the states, Mr. Feldmann finished his work as chairman of a committee



which revised the Bible in the Panayan language. With Mr. Feldmann is Dr. James Oscar Boyd, Assistant Secretary of the American Bible Society, who aided the Panayan revision committee by his study of the manuscript at the Bible House.

EVERY Thursday during October and November at 1:30 p.m. Eastern Standard Time, Secretary Stifler may be heard in his current series of brief broadcasts on the Bible over Station WJZ and the Blue Network of the National Broadcasting Company. In conformity with the theme of Universal Bible Sunday, this year's series is "The Light Shines in the Darkness." The remaining topics are: October 2, "Reflectors"; October 9, "Matches"; October 16, "Campfire Glow"; October 23, "Highway Flares"; October 30, "A Nation Finds the Light"; November 6, "A Nation Is Born in the Light"; November 13, "A Nation Gropes for the Light"; November 20, "You Cannot Black Out the Stars"; November 27, "The Bible, or Else—."

A POPULAR volume among the Society's newer issues is the extra-wide-margin New Testament, with one column on each page leaving a 4½-inch margin for notes. In the strict sense, it is not a "volume"; for the leaves are furnished in a strong, pasteboard box in twenty-one wire-stitched signatures, or sections, of 16 to 20 pages each. The sheets are punched to fit the standard 8½ x 11-inch three-ring binder with one-inch rings. The price is \$2 plus postage of 25 cents. Ministers, theological students, and church-school teachers write enthusiastically about the usefulness of the extra-wide-margin unbound New Testament. It may be ordered from any of the Society's depositories. The catalog number is R270MW.

THE Board of Managers is happy to announce the appointment on June 5, 1941, of Rev. James Innes as the Secretary of the West Indies Agency, to succeed the late Dr. Jose Marcial-Dorado. Mr. Innes was for four years the very successful secretary in Brazil for the British and Foreign Bible Society. We welcome him now to the American Bible Society family.

WORD recently came of the election of Mr. T. Tanaka as general secretary of the Japan Bible Society. Mr. Tanaka was for many years the Japanese executive in the office of the American Bible Society, where he rendered devoted and expert service. Hearty congratulations to both the Japan Bible Society and to Mr. Tanaka.

AS we go to press, word has just been received from London of the safe arrival of the package of materials for afternoon tea which the staff at the New York Bible House sent to the workers in the London Bible House last June. The letter from Rev. W. J. Platt, home superintendent of the British and Foreign Bible Society, with interesting deletions by the censor, will appear in an early issue of the Record.

BECAUSE of lack of space the digest of the minutes of the September meeting of the Board of Managers will appear in the November issue.

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of. J. Newton Davies, S.T.D.
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Rev. G. G. Dilworth, D.D., 701 Walnut St., Philadelphia, Pa.
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Rev. E. C. Powers, D.D., 9 E. Franklin St., Baltimore, Md.
Atlantic—Virginia, West Virginia, North Carolina
Rev. I. S. McElroy, Jr., Central Nat. Bk. Bldg., Richmond, Va.
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Rev. B. H. Smith, 85 Walton St., Atlanta, Ga.

Divisions of the Haven Memorial Agency among the Colored People of the United States

Georgia—So. Carolina, Florida, Alabama, Mississippi, Tenn.
Rev. D. H. Stanton, D.D., 56 Gammon Ave., S. E., Atlanta, Ga.
Virginia—No. Carolina, Virginia, W. Va., D. C., Maryland
Rev. J. S. N. Tross, Ph.D., D.D., 329 S. Brevard St., Charlotte, N. C.

Depositories—To Which Orders for Scriptures Should Be Sent

New York City—Bible House, Park Ave. and 57th St. . . . New York, New Jersey, Penna., Del., Maryland, D. C., Virginia, W. Va.
Atlanta, Georgia—85 Walton St.No. Carolina, So. Carolina, Georgia, Florida, Tenn., Alabama, Mississippi.
Chicago, Illinois—35 E. Wacker DriveOhio, Ky., Ind., Ill., Iowa, Mo., Mich., Wis., Minn., N. Dak., S. Dak., Neb., Kan.
Dallas, Texas—1914 Main St.Texas, Oklahoma, Arkansas, Louisiana, Colorado, New Mexico.
San Francisco, California—224 McAllister St.Wash., Ore., Calif., Nevada, Mont., Idaho, Wyo., Utah, Ariz., Alaska, Hawaii.

The Society also cooperates with the Bible Societies of the New England States

Foreign Agencies

East Indies—Rev. James Innes, Neptuno 629,
Havana, Cuba.
Mexico—Sr. H. T. Marroquin, Apartado 1373,
Mexico City.
Caribbean—Rev. Raymond R. Gregory, Bible
House, Box J, Cristobal, Canal Zone.
Peru—John Ritchie, Apartado 448,
Giron Camana 836, Lima, Peru.
Plata—Rev. P. Penzotti, Calle Corrientes
728, Buenos Aires, Argentina.

Brazil—Rev. Charles W. Turner, Ph.D., Bible
House, Avenida Erasmo Braga No. 12,
Rio de Janeiro.

Bible Lands Agency, North—C. S. Bell, Box
747, Beirut, Syria.

Bible Lands Agency, South—Mr. H. Athanas-
ians, P. O. Box 724, 62 Sharia Ibrahim
Pasha, Cairo, Egypt.

Philippines—Rev. W. H. Fonger, Box 755,
Bible House, No. 636 Isaac Peral, Manila.
Thailand (Siam)—Rev. Robert O. Franklin,
703 Sathorn Rd., Bangkok.
China—Rev. W. H. Hudspeth, M.A., Bible
House, 58 Hongkong Road, Shanghai.
Japan—Dr. Paul S. Mayer (acting), Bible
House, No. 2 Shichome, Ginza, Tokyo.

CHRISTIAN CHRISTMAS GREETING CARDS

How to help the world-wide circulation of the Scriptures without adding to your gift budget

In response to a growing demand on the part of Christian people for greeting cards which truly represent the Christian significance of Christmas, the American Bible Society has prepared a series of cards each containing an appropriate Scriptural message.

Each \$1.00 box contains 15 cards made up of 12 different designs selected for their beauty and suitability.

Old masters—Rembrandt, Rubens, Durer, and others are faithfully reproduced—illustrations from ancient Bibles—reproductions from the original King James and Gutenberg Bibles are included—all are in color, and each card contains a timely Scriptural quotation. These, truly, are lovely cards that you will be glad to have your friends receive.

Through your offering you will not only be receiving cards of quality difficult to equal at similar cost, but you will also be contributing substantially toward placing in men's hands the one book which will furnish the will and the power to build a peaceful world.

Help the cause by placing now your order for these beautiful Scripture-text Christmas cards.

Provisions will be made for allowing friends to order individual cards in quantity, 1-49 cards at 10 cents per card, 50-99 cards at 9 cents per card, 100 cards and up 8 cents each.

RETURN THIS COUPON WITH YOUR REMITTANCE

AMERICAN BIBLE SOCIETY

Park Avenue and 57th Street, New York, N.Y.

Enclosed find \$..... for which you may send me postpaid
.....boxes of your Christmas greeting cards.

Name.....

Address.....

City..... State.....

Man Shall Not Live by Bread Alone

Again the call goes out to aid the
Society's War Emergency Fund

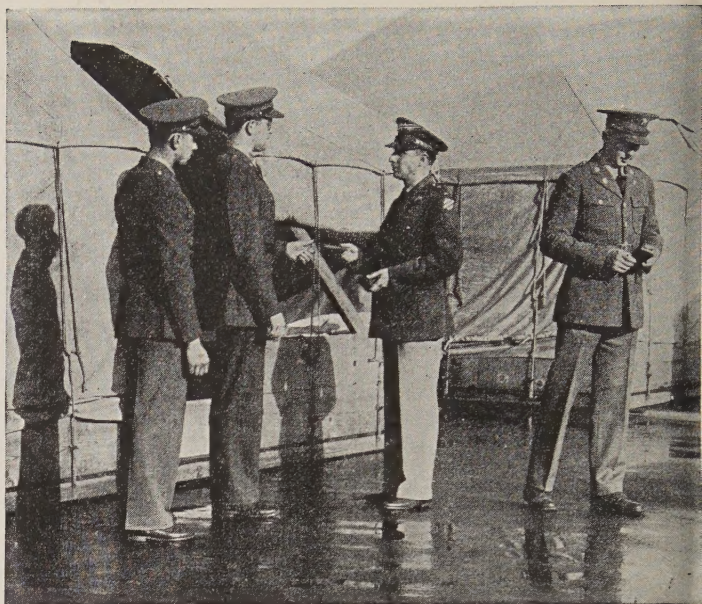
\$165,000 needed before July 1, 1942

COURAGE to face an unfriendly world is not produced solely by keeping a man's stomach filled, a shirt on his back, and a roof over his head. In these days of tremendous need for the relief of physical distress, the vitally important fact must be constantly stressed, lest it be lost sight of that "*man does not live by bread alone.*"

In times like these, Christian people able to do so must continue to provide without stint the ageless messages of the Bible. These now as always bolster the soul of man to endure whatever may befall, restore his faltering courage and his sense of God's abiding presence, comfort and heal his wounded spirit. Thus the Society must continue to make every effort to sustain the spirits of the countless thousands of refugees and prisoners of war scattered far and wide over Europe; must see to it that the overseas work of its sister Bible Societies is upheld without serious curtailment; must sustain, if humanly possible, the faltering Bible Society of France in its efforts to spread the Word in both occupied and unoccupied France.

And on the home front, as in 1861, 1898, and 1917, the American Bible Society is helping now to place Testaments in the hands of America's young men called to the colors, many of them leaving home influences for the first time.

Working with Army and Navy chaplains, the Society will meet requests for Scriptures in the camps as rapidly as funds will permit. Christian people have a primary responsibility to see to it that these young trainees are given the Christian's textbook for the good life.



The itemized statement of needs is:

Scriptures for war prisoners, refugees, etc.....	\$20,000
To provide Testaments for U.S. soldiers and sailors through the chaplains of the Army and Navy, and chapel Bibles for the camp chapels and newly commissioned vessels.....	25,000
To maintain the supply of Scriptures and work carried on by the British and Foreign Bible Society in localities where the work is blockaded or where their resources are cut.....	90,000
Support of Bible Society work in the Netherlands Indies.....	15,000
To maintain publication work of the Bible Society of France in Paris.....	5,000
Scriptures for French churches.....	10,000
	<u>\$165,000</u>

NOTE: All new contributors of \$1.00 or more are entitled to receive the "Bible Society Record"

- ☐ Enclosed is my gift of \$..... for the War Emergency Fund, for the year ending July 1, 1942.
- ☐ Kindly send me aboutcopies each of 2 interesting folders describing this year's War Emergency Fund.
- ☐ I shall endeavor to interest my church or church group in giving assistance, if they have not already done so.

Name.....

Address.....